

ANPAO.

(THE DAY BREAK)

SANTEE. - - NEBRASKA

REV. JOHN FLOCKHART, - - - } Editors.
REV. WILLIAM HOLMES, - - - }

THE DAY BREAK is published monthly in the interest of the Protestant Episcopal Church among the Sioux Indians of the Northwest.

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Letter of Commendation

The tendency of THE DAYBREAK is to provoke to good works and to bind us together. It will be a special help to the scattered members of the Church. Beside other Church news, it will contain official notices and accounts of official acts and visitations of the Bishop. It is hoped that our people will take it and circulate it.

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Wotanin-wašte Ayapi On Wocekiye

Anpetu iyohi wicokaya he cin ehan heyapi kta:

Wanikiya wašte isto wacantkiye nitawa kdu-gad, canicipawega akan otkeyahan yaun qon maka akan wicaša unpi kin owasin Niye ekta etonwanpi qa niwicayapi nunwe. AMEN.

WAKANTANKA Iyotan wašake cin, Woksapi ed Itancan kin, Woksapi Nitawa kin ed Htanipi kin nakun sanpa yewicayaši kta e onšiičiya iceunniciyapi: hecel Waawankdake wicaka qa wacinye pica heca iyenakecapi kin on Okodakiciye-wakan nitawa kin iyuškin kta, na Nitokiconze wašte oicago tawa kin yutankapi kta; Jesus Christ Itancanunyanpi kin he eciyatanhan. AMEN.

O WAKANTANKA, tuwe wicawe wanjina on, wicaša oyate hiyeye cin owasin maka kin owancaya etipi kta e wicayakage cin, qa tona itehanyan qaiš ikiyena unpi kin, wookiye owicakiyakin kta e Nicinea wašte uyaši qon; wicaša owasin onidepi qa iyenianpi nunwe. Oyate kin optaye nitawa kin opewicakiya ye, qa Ikcewicaša kin wokiconze nitawa kin ekta awicakdi ye. Tona wicayeco kin ecana wicaduecet, qa nitokiconze kin kohanna uyakiyin kta iceunniciyapi; Jesus Christ Itancanunyanpi kin he eciyatanhan. AMEN.

O ITANCAN, tona nunipi kin heña awicayakite qa niwicayayin kta e yahi kin, qa malpiya ekta qa maka akan wowašake-ataya ničupi kin, tona econwicayaši kin eciyatanhan, wicaša otoiyohi Wotanin Wašte kin owicakiyakapi kta e iyayapi kin, on Okodakiciye wakan Nitawa kin wocekiye eye cin nayahon kta e iceunniciyapi. Taku wokokipe en ipi kin owasin etanhan ewicayaku ye; maka puza wokokipe kin etanhan, mini wokokipe kin etanhan; makošica on wicage cin etanhan; šicaya wicakuwa toohitike kin etanhan; wocetunkda qa inahnipi etanhan; wocinibošake qa owodutaton kin etanhan; qa oyokpaza itancan ičiconzapi kin owasin etanhan ewicayaku ye. Qa wojupi qa miniakaštanpi kin icunhan waicage cin, Niye, O ITANCAN, uwicakiciya ye. Ikcewicaša wicota hecin omnawicaya ye, Christian tamakocepi kin ekta tona wowanikiye hinsko tanka aktapi šni kin hena wicayuhomni ye, hecel, O Maka Wanikiya waonsida kin, Nicaje yatanpi kta qa Nitakiconze u kta; Niye, Ateyapi kin qa Woniya Wakan kin ob woyuonihan qa wowitan duha, nunwe, maka owihanke wanin. AMEN.

Wotapi Šni Itokam Wocekiye Wan

O ITANCAN, wopida unničupi. Wotektekda kin wodwicaya ye, qa wicaša owasin, maka sintomniyan, Wiconi Aguyapi ni un kin Malpiya eciyatanhan hi kin he odepi qa iyeyapi kta e iceunni ciyapi. AMEN.—Anpao etanhan.

Grace Before Meals

THANKS be to Thee, O Lord. Feed the hungry, and grant that all men, every where, may seek and find the Living Bread which cometh down from Heaven. AMEN.

Aberdeen, S. D. July 1 1919.

Dakota Oyate iyuha, Mitakuyepi wašte: He kta Anpao ehake kağapi kin en Bishop Burleson tawowapi wau wandakapi. He lawapi hecinhan taku ke cin he ayablezapi kta tka. Taku ke cin etanhan onšpa cajebrate kte.

Ehanna Bishop Hare unkičipi un qon icunhan, wicincala etanhan tanyan woonspe en icağapi kta e Sioux Falls otonwe en All Saints Owayawa kin he kage, na otokaheyatanhan na lehanyan winyan wašte wan Helen S. Peabody eciyapi kin waonspekiya itancan un. Owayawa kin de en tona opapi kin, qa ecel oičihipi kta e wokajuju kin he awašakala wicakicagapi, na heon etanhan omaka iyohi mazaska kektopawinge zaptan naiš šakowin oicazo yuha un ecee. Bishop Hare ni un qonhan taku oicazo kin hena takolaku kin okiyapi ecee. Tka wannan Bishop tokca upi, na icunhan taku owasin sam tehika aye, ca wiyohinyanpata mazaska oigni tehike. Hecen on Bishop Burleson wiyukcan, na All Saints School, owayawa kin he South Dakota Obašpe on kağapi na iyoptyeyapi kin on South Dakota itimahen oyate unpi kin iye waeconpi kta wašte iyukcan. Hecen oyate kin mazaska kektopawinge opawinge nom mnayanpi kta cinwicakiye, ca lena Bishop Hare na Dr. Helen S. Peabody hena wokiksuye on econpi kta. Yunkan Sioux Falls otonwe en oyate unpi kin wanna mazaska kektopawinge opawinge wanji (\$100,000,00) mnayan igluštanpi. Hecen otonwe kin he ilehangya oyate unpi kin iš eya kektopawinge opawinge wanji (\$100,000,00) kičonpi kta cinwicakiyapi. Yunkan wašicun kin mazaska kičun iwacinwicayapi kin Liberty Bonds (Tunkanšilayanpi mazaska oqupi) qon na on wowapi yuhapi kin, heca kičonpi kta wašte eyapi.

Ho, taku kin de Dakota oyate kin awacinpi kta cinpi kin on wowapi kin de cicagapi. Bishop Hare toni kin on nahanhecin okinihanyan unkiksuyapi naceca. Nahan iye taku kahniğe cin on piundapi ecanmin. Na hecen lehan Bishop Burleson tokel wawounkiyapi kta iwacinunyanpi kin he ognayan kohanna cantewašteya econqonpi nin ecanmin. Ogn econpi kta e wanna Wošnakaga waawanyaka unpi kin waeconwicašipi tka.

Lehan oyate ataya, tka iyotan Wacekiye wicaša unpi kin he wakta unpi kta na oyate om waeconpi kta ca wowapi kin le cicagapi. Hecen taku kin de Dakota oyate kin blihela wa cintankaya el etonwanpi kta, na yuecetupi kta e Wošnakaga tawapi kin om škanpi kta. Oyanke otoiyohi el tokel econpi na mazaska kamnapi kin he onahonmayanpi kta wacin.

E. ASHLEY, Archdeacon of Niobrara.

XXXVII WIWICAWANGAPI KIN

Wiwicawangapi kin he token kapi kin atayahecin ecen tanyan oyakapi kinhan he wowapi opehe ota kte. Dehan okašpe kin de en Wiwicawangapi kin he Wowapi Wakan kin etanhan akdekiyahan onspeunkiypapi kin hena ecen unpazopi kte. Okinnide oknayan iyotan Wiwicawangapi kin he token kapi kin tanyan oyagpiea kta nacece. Wakantanka Toie kin he "Unkitacankupi en petijanjan kin hee, qa unsihapi kin aiyojanjan unkičiciyapi"qa Iye Woniya tawa kin eciyatanhan tona waonspepi kta cinpi kin hena iye nagipi kin en wowicake tawa kin hena yuataninyan wicaqu.

Tohan wicotakuye kicage cin caje koya qu. Gen. 17th 4-8.

Wicaša kin wicotakuye teca wicaqu kta iwa-howicaye. Jer. 31, 31-34.

Baptisma qa Wakantanka woiwahoye tawa kin keicakiyapi. Act. 2nd 37-39.

Christ unketanhanpi unkağapi. 1 Cor. 12th 12-18.

Wakantanka tawacinea unkağapi, qa Iye tokiconze tawaunyanpi. Rom. 8th 14-18; St. John 3rd 5, 6; Eph. 1st 11-14.

Woičiconze unkitawapi kin eciyatanhan woecon unkitawapi kin yutokecapi. Rom. 6th 16-23 Wicaundapi 1 St. John 5th 1-5.

Waanaungoptanpi. 1 St. John 3rd 23-24. Woičiconze unkitawapi kin unakduštanpi šni. Ecc. 5th 4, 5.

Wowanikiye en unkicopi. 1 Peter 1st 3-5. Iyoptyeiyeyahan unkihanpi. 1 Thess. 4 1-3.

Wowicada en wicoie yanke cin hena Wowapi Wakan on yuwicakapi kin hena wanna unkoyakapi. Woepe wikcemna kin hena Wakantanka

Iyatayena toie. Nakun sam yuataninyan oya-kapi koya unkoyakapi.

WAKANTANKA ETKIYA MITAWOECON KIN

Iye wicawada kte. 1 St. John 5th 9-11.

Iye kowakipe kte. Dent. 5th 28-29.

Iye wašewadake kte. 1 St. John 4th 16-19.

Mitawacin, micante, minagi, qa mitowašake ataya un. Deut. 6th 4-6.

Ohoda cewakiye kte. Psalm 29th 1, 2.

Wopida ewakiye kte. 1 Thess. 5th 16-18.

Iye en wowacinye mitawa kin ewaknake kte. Psalm 94th 17-19.

Iye hoyewakiye kte. Psalm 23rd 7.

Iyecaje wakan kin bduonihan kte. Mal. 1st 6.

Iye toie wakan kin bduonihan kte. Deut. 30th 10-14.

Iye waecawecon kte. Rom. 12th 1-3.

MIKIYENA UNPI KIN ETKIYA MITAWOECON KIN, Miye iyecen wašewadakin kta. 1 John 4th 20-21.

Wicaša owasin ecawicawecon kte. St. Luke 10th 27, 28, 36, 37.

Ate qa Ina wašewicawadake kta. Eph. 6th 1-3 1 Tim. 5th 4.

Oyate en oitancanpi kin hena wicabduonihan qa anawicawağoptan kta. 1 Pet. 2nd 17. Rom. 13th 1-6.

Makaitancanpi kin hena wicihukun iyemičiye kta. Prov. 15th 31-33; 1 Cor. 4th 1-2; Eph. 6th 5-8.

Tona misanpapi kin en onšimičiye kta. Phil. 2nd 3-9; 1 Peter 5th 4-5.

Tuwena kinunniwaye kte šni. Rom. 13th 9-10. Wicakeya qa owotanna waun kta. Micah 6th 10-12.

Wošicedake qa wowahtedašni takuna bduha kte šni. Eph. 4th 26 27; 1 John 3rd 14, 15.

Wowamanon etanhan heyab mikduha kta. Eph. 4th, 28.

Iapišica, Owewakankanpi, qa Waaiaapi kin hena etanhan heyab mikduha kta. Eph. 4th, 29-31; Rev. 21st, 22; 1 Tim. 5th, 13.

Waiyatakečiyešniyan, madesyahan, qa Waašamičiyešniyan mikduha kte. Prov. 20th 1; 1 Peter 5th, 8; 1 Cor. 18th, 20.

Wawakon kte šni, tka ee waikdamnayan wau kta. 1 Thess. 4th, 11-12.

Tukte en Wakantanka mico kin hetu kte. Ps. 75th 6-8.

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TAKU WICAYAZAN KAGE CIN

Tukten makoce wan peji wohešma na wašte, tuka pinspinza ahiyotanka na maka qapi hecen makoce yuſicapi. Hehan, wağa can wašte wan tanyan icağa seca tuka wablula hinšmašma heca pinkpa el tikağapi hecen omaka wanjji, naiš nonpa kinhan can kin ſeca aya. Ptewiyela nitawa wanji ptinhan tokeca ſni na cepa eša, le wetu kin cehupa akan pšunkaka wan uya, nonga heca. Hecen ptewiyela tamaheca aya na; tohantu eca ecel ға, nakun tokeca wanjji ececapi naceca. Wicincala išta wašte na wiyatpa tuka išta yazan na ſa aya hecen ecala he sanyan akalipeton na tonwe okihi ſni.

Hokšila wašte wan tancan spaya na ſni oyuspa, ecel holipa. He aſni ſni kinhan tamaheca, na tancan kata ecel ға.

Hokšila kte kin he taku, nakun ištağonga aye cin he taku kağa hwo. Peji pinspinza on yuſicapi. Nakun can kin he wablula on ktepi, nakun ptewiyela taku cehupa en pšunkaka icağge cin on ға. Unkan ға ſni icunhan toktokeca owangwicayapi. Nakun wicincala išta ſice cin na hokšila holipe-sa nupin toktokeca ota owangwicayapi.

Wake cin eciyatanhan taku ota eyepica, tuka taku tona epin kte cin wanjila eša aye-ktionjapi kta wacin ſni, heon optenyela wacajeblatin kte.

Wowayazan kağge cin ota; hunh nahanh slonunyanpi ſni tuka ota wanna slonunyanpi. Wowayazan ota taku ni un, ciqala tka lila igluota okihi kin heca on icağapi. Hecen lena on etanhan wamakaskan conica wicacehpi nakun yuſicapi ece.

Lena *woyazan su* eya caſtonpi. Tuka su kin lena camni uyapi kta hecinhan tukten icağapi kte cin el ojupi ece. Tinta peji wohešma kin el watoikeca canhloğu icağge ſni, wato ikeeka su etanhan en yanka eša, peji kin maka tanyan akalipeton lakaš canhloğu anaptapi. Tuka tohan peji yuſicapi na maka yubluya kağapi, ecel ikece wato wohešma icağin kta.

Wakantanka eciyatanhan unkiš wicatanhan wašte na wozani el wowaſake cin unyuhapi, tuka ungnuhela taku on wowaſake na wozani unhapi kin pahlog-iyeyapi ehantahanš woyazan su en iyotankapi na icağapi.

Hececa kta becinhan tuktetu eša ha waniçihon kinhan tona can ecel ſaya aya na yazannihingla, kata na ton hiyu ece. Eya woyazan su kin uka conica akalipeton kin itimahan iyaya na icağa lakaš. Ištogna taku, ciqala eša, iyaye cinhan išta ohankoya ſa na yazangla yanka. Unkan lila ſica ehantahanš išta skaya akalipeton, na ištağonga. Hehan tuwe snioyuspa, tancan ataya spaye, na ececa kinhan cağa en yazanhigla hecen tancan kata na holipa ece. Nakun lila ececa kinhan woyazan su kin waſagya aya na woyazanska eyapi kin on ece ға iyaya.

Mağa nitawa tanyan yakuwa wacannipi kinhan pinspinza hena habiyapi naiš pejuta ſice on owasin wicakte wicayaſipi. Nakun can wašte teyahinla kin etanhan wablula tokan iyayeyapi naiš ktepi ece. Hecen uicincapi wayazanke ſni wicayagluhapi kta hecinhan niš owasin iyecel-ya ecannonpi kte. Woyazan su kin tohini wicacelipi el iyotanke ſni he wašte, tuka unkitancanpi el iyotankapi na icağapi hecinhan niyuſicapi ſni ecel wancala anayaptapi na yaktepi iyececa.

Woyazan su kin bena lila ciqala wicišta on, masiwayake cola, wanyagpica ſni—woptuħa kpanla heca nakun isam ciqala.

Woyazan su kin hena woptuħa na woſape el icağapi. Hecen lena tanyan anapta yacinpi kinhan, awicakehan *ska nigluhapi kta*. Woon-spe itancan un kin lee. Hehan ska igluhapi iyokihe yanke cin he lee—*Nitancanpi waſagya yagluhapi kta*.

Unkan oniya wašte kin, oškiniçiyapi kin, nakun woyute wašte, lena yamni on wicatanhan waſakapi. Woyute on wowaſake u, oškiniçiya on wicatanhan yubliheca, na oniya wašte on wicawe tanyan yuſkanſkan ece. Lena wowayazan woanapte iyotan wašte eepi lo.

Woyazan su tokiyopekiciya unkayapi; tona wayazankapi kin etanhan wanji tokeca ſni ekta su ſice cin lena ayapi na qupi. Hecen tuwe tokeca ſni eša tukten waſake kte ſni ehantahanš el woyazan su kin iyohpaye na icağa ece.

Tiwahe wan en tuwe woyazanska ececa na iſ owanka otağoa kinhan tokša woyazan su kin pusya aya na tate on ti ojula iyaye hecen tuwe wan oniya kin el hena icu na iye tancan el ojupi na icağapi kta. Naiš wakanheja wan, nicinca wanji slohanhan mani un, unkun otağoa ekta nape yekiya, na iecala nape i kin ekta aki- zin un. Iſ he ognu woyazan su napca na tokša onſiya hpaya ecel ға kta.

Wicape cin le tuwe kağa hwo. Tuwe owanka otağoa kin hecon, he kağge lo.

Tuwe wayazanka hecinhan, wanji woyazanska ececa he iyotan, kiciſnala hpaye iyececa, nakun tipi ognu iſnala un kinhan hecetu. Ti ikeeka kin he iyotan wašte. Otoiyohi wakšica tawa heca etanhan wote kta. Otağoa kin ohinni hulinahyin kta. Tohan holpin kte cinhan i kin ogmusya yuze kta, na i kin etanhan hiyuyapi kin minihuha on icupi kta na minihuha ſica aye ſni eša he hulinayapi iyececa.

Hehan tona tonikecapi ſni taku eciçiyapi wacin. Tanyan niçieuwapi na awaniglakapi kta. Oniya wašte kin el, ojanjan glepi pawankan iyeyapi, waniyetu opta, anpetu hanyetu koya hecanonpi kta. Can ota lusotapi eša takomni hecon po. Ska nigluhapi kta. Wakšica tuwe wayazanka tawa kin tohinni etanhan ciſtila eša wayatapi kte ſni.

Nakun canſin tokiyope kiciyapi ſni po.

Dakota oyate etanhan omaka otoiyohi tona ға kin hena okise se woyazanska on ға pi he slonyayapi hwo.

Hekta omaka ota ſni pte lila ota tuka hena wicaktepi na sol iyeyapi, unkan he iyecen woyazanska niyusotapi.

Tuka anaptepic walaka. Niyepi nikluhica- pi na anapta yakuwapi ehantahanš oyakihipi lo. Ho po, lila econ po. Kſabiçiya econ po.

THEODORE F. RIGGS.

REV. WILLIAM SAUL

Otokaheya Bishop Hare hi qonhan koſkana- ka tona awicawacin, qa wicoksape wicoie awicakiyuhe, qa Okodakiciye Wakan kin oknayan yusawicaye cin Rev. William Saul wanji hee. Iecana Catechist wocon qupi qa waniyetu ake- zaptan wahecetuya wocon kin he tanyan yuha un kin on Oct. 3, 1888 anpetu kin he en Wica- ſawakan kağapi, hecen waniyetu wikcemna tob sam zaptan wahecetuya Wakantanka Toie oya- kapi wicohan kin he yuha un, qa May 19, 1919 anpetu kin he alibayena wowacinye wiwanyake unkitawapi kin on wiconi makoce ekta etonwan unqonpi qon ekta Itancan tawa kici un kta e iyaye. Iye tancan in unkiyepi etanhan tokan iyaye cin ektakiya etonwan naunjinpi kin owa- sin canteuſicapi, tka wiconi tawa kin en eun- tonwanpi kin he en woiyopaſtake, qa wicocan- te ға qa wowacinye tanka wan heca.

1. Wakantanka Wacinyanpi oſpaye kin he en owicapeya un kta ikdahniğge, qa ға cin aiya- kdeya ecen najin. Unkiš tukte oſpaye kae un- ikdahniğapi, qa okna unqonpi he? Wakan- tanka wacinye ſni oſpaye, qa ohodapi ſni kin hee he? Iye caje wakan kin yuonihanpi ſni oſpaye kin, qa Iye tipiwanan tawa kin tohni timahan wanyakapi ſni oſpaye kin hee he? Tu- kte he ihankeya wašte qa kahnihpica kin he kohanna unkiſdahniğapi qa oknayan ni un- qonpi kta he hecetu.

2. Wakantanka toie oyake cin oyate ota na- honpi. Isanyati, Sicangu Hunkpapa, hena iya- za woyake, qa woyake kte cin he kahniğge, qa wawicahye kte cin he Wakantanka ee. Ko- ſkanaka tona Wakantanka toie oyakapi kta ikdahniğapi he? Hekta waniyetu wikcemna tob sam iyeya he ehan he kahniğge, hena anpe- tu kin en icunhan okan e un hecon he? qa de- han anpetu kin heconpi kte cin okan ſni he? toka he? Taku e he ikuſeya wanka he?

3. Wowapi Wakan kin he ohniyan yawa un kta e kahniğge, qa he Dakota ia Wowapi Wa- kan kin hee. Tukte en Paha ota icikiyena hi- yeye kinhan he en opeya wanji inhankeya wan- kantuya yanka eca he wowaſaniçida yuha yan- ke kin iyececa ecee, mitanokſan yankapi kin dena mihukutupi, qa miyecaš de wankantuya waun, he woawacin kin yuhe ſni, tka ikduhu- kuya qa Wowapi Wakan kin he en wicoie to- ken yawa kin he opaya un kta he kahniğge. Un- kiš onğge waſicun iapi oknayan nakun wowapi

yawa unkokihipi, hecen tukte wowapi kae un- kahniğapi he? Anpetu en unnipi kin wowapi obe ota e sdonunyanpi tka hena opeya tukte ihankeya wowapi wan wašte qa wiconita awi- cai kte cin he wanna ohniyan yawa unqonpi kta e unkahniğapi kte cin wanna iyehantu.

4. Iyotaniyekiya, waniyetu wikcemna tob sam iyeya Wakantanka toie kin he yuha najin, he- cen iyotaniyekie cin he kdawa ſni kin he atan- in he kdawa unkanš ehanna iyenaye kta tka, tka ege taku kdawa kin he Itancan tawa kin makata un qonhan kakija iyakapa, qa he owe kin otape kte cin he kahniğge qa ecen ihanke kin ekta kihunni. Unkiš eya woiyotaniyekie, a wokakije en unqonpi kin hena un token econqonpi kta he? hena tanka unyawapi kta he? Qa on wacin aokpani unyanpi kta he? Hecetu hecinhan hehan Jesus Itancan unyanpi kin un- nipi cin qa heon kakiſiçie cigon he iſ itoketu kta he? Wanna takuna on candhahaiçieſni- yan Wakantanka wicohan Wakan tawa kin en wowaſe tawa kin unkicanyan unkanpi kte cin wanna iyehantu.

Niſ ohinni wacinyan po;

Iye etan wiconi ce,

Qa hecen on sutaya hein

Wiconi en yaipi kta.

William Holmes.

WOOKIYE ON WOWAPI YUTANPI

Mniwanca akasanpa wookiye kağapi on oya- te dena witaya wowapi yutanpi qa wowaſake yuhapi kin dena eepi. United States, British Empire, France, Italy, Japan, Belgium, Boli- via, Brazil, China, Cuba, Czechoslovakia, Ecu- ador, Greece, Guatemala, Haiti, Hedjaz, Hon- duras, Liberia, Nicaragua, Panama, Peru, Po- land, Portugal, Rumania, Serbia, Siam, Uru- guay. Oyate tanka wikcemna nonpa ſanpa ſa- kowinpi.

Herrick, S. D. May 1, 1919. Rosebud ma- koce imahel All Saints Chapel el winyan omni- ciye unqunpi kin May 1 anpetu he el oitancan piya unglahniğapi nahan lena oitancan unpi kta wicunglahniğapi. Mrs. Lucy Stoneman itancan, Mrs. Esther Poor itancan inonpa, Mrs. Laura Foolhawk mazaska awanyaka, Eunice Milk wowapi kağa, Mrs. Julia Rainwater na Mrs. Alice Heck henayos wamnayanpi kta, Mrs. Thomas Redleaf wokagege wiyopeya, Mrs. Lucy Wright wokagege awanyaka, Mrs. Mary. Badbear na Mrs. Martha Milk henayos woyazan awanyakapi kta, nahan Mrs. Julia Primeaux tiyopa awanyaka. Winyan omnici- ye unqunpi kin omaka ota wikoſka wan iye watokahan waonspeunkiyapi qon he wanihan unkitapi na hetan tahehakiya lila kul unkiya- yapi, hecel išta unğongapi iyecelhecin unqunpi eša Wakantanka onſiunlapi na tokata unkiye- pi etan wanji watokahanyan icağin kta hecel wicaunlapi. Eunice Milk, wowapi kağa.

APPORTIONMENTS

Apportionments for General Missions for year ending Dec. 31, 1919, and for Diocesan Expenses for year ending Dec. 31, 1919.

Payments for General Missions from Jan. 1, 1919, and for Diocesan Expenses from Jan. 1, 1919.

NAME OF MISSION OR TOWN	General Missions		Diocesan Expenses	
	Appor- tioned	PAID	Appor- tioned	PAID
INDIAN FIELD				
Cheyenne River Missions	\$ 200 00	122 32	\$ 470 00	.....
Crow Creek Missions.....	125 00	162 70	300 00	.....
Flandreau Mission.....	25 00	.....	50 00	.....
Lower Brule Missions...	100 00	56 50	250 00	56 96
Pine Ridge (Agency).....	120 00	324 49	275 00	.....
Pine Ridge (Corn Creek)	75 00	109 90	175 00	50 40
Rosebud Missions.....	200 00	341 39	470 00	112 99
Santee Missions.....	125 00	.....	300 00	.....
Sisseton Missions.....	125 00	158 51	300 00	.....
Standing Rock Missions..	200 00	299 15	470 00	162 81
Yankton Missions.....	175 00	242 10	440 00	.....
Brotherhood of				
St. Andrew.....				
Brotherhood of				
Christian Unity.....				

THE DAYBREAK

June-July, 1919

In response to requests from many parts of the August issue of the Spirit of Missions will contain a number of articles—fully illustrated in addition to an eight-page due-tone section—telling of the successful methods used in parishes and missions in widely-separated dioceses and districts to arouse interest in the Lenten Offering. In accordance with the letter sent out to all the clergy, copies of this number will be sold by Sunday-school children on the same terms as the Lenten Offering number is sold, half the proceeds of such sales to be retained by the Sunday-school as a nest-egg for their next Lenten Offering. For particulars write to The Spirit of Missions, 281 Fourth Avenue, New York, N. Y.

A demonstration of the extent to which the many revolutions through which Haiti has passed have interfered with the normal life of the people is to be seen on the trails of the country districts. On them one passes a never-ending stream of women—mile after mile and nothing but the female of the species—most of them with baskets on their heads. "Where are the men?" involuntarily rises to the traveler's lips. An the reply comes quickly that they never leave their huts, or at least never go abroad since the sorrowful experience of years and years has taught them that when they are at large they are apt to be impressed into service by roving "revolutionists." Hence one never sees anything but women as one wanders through Haiti.

The largest Church school in point of attendance in the district of Anking, China, is the Cathedral School which has grown out of the Choir School of the Cathedral of the Holy Saviour. It receives graduates from the fifteen primary schools in Anking and its outstations and takes them through the four years' course prepared by the Central China Educational Association. The boys who come from the primary schools are nearly always Christians, and the Cathedral School has never graduated a boy who was not baptized. It is probable, as a result of this Christian character of the school, that in future a large proportion of the candidates for the ministry from the district of Anking will be graduates of the Cathedral School. The Board of Missions has never been able to make a special appropriation for the Cathedral School which must find six hundred dollars for its expenses for the next half year. It is hoped that friends in this country will come to its aid.

Bishop Thomas recently confirmed a class of twenty-two Shoshone Indians—seventeen boys and young men and five girls at St. Michael's Mission, Wind River, Wyoming.

THE NATION-WIDE CAMPAIGN—Plans for the work of the Nation-Wide Campaign move on apace. Most of the dioceses have appointed committees and many of these committees are now hard at work. A conference of one hundred bishop, other clergy and laymen was held in Saint Jame's Church, Chicago, June fourth to sixth and the time was spent in discussing the details of the campaign from every angle. One of the speakers summed up the mind of the conference in these words: "Let us keep clearly before our minds that while there is need for money, the primary and essential purpose of the campaign is the reorganization of the Church. If we lose sight of that, no matter what we raise in dollars, the effort is a failure. We have started to bring to the Church the great work of the Master Him-self—to convert the Church, to convert ourselves, to convert of the clergy, to make us feel our obligation."

The initial summer school for missions, social service and religious education in the diocese of West Texas, which was authorized and planned by the last diocesan council, will be held at Port Lavaca, Texas, July 7-18. A whole hotel has been chartered for the accomodation of those attending at a flat rate of \$2.00 a day per person, if two share a room. The registration fee is \$2.00. Will those who are interested write to the secretary, the Reverend A. J. Cayner Banks, Cuero, Texas, who will send programs and all information on request.

It was decided a year or more ago to raise an endowment fund of \$100,000 to be called "The Helen Peabody Fund," which would take care of the deficit and insure the financial status of All Saints' School, Sioux Falls. An active campaign to secure this fund was begun early in May; but the men of South Dakota were not satisfied with that achievement, and determined that there should be also an additional \$100,000 to complete the Bishop Hare Memorial Building, modernize and equip the School, and increase its capacity. The City of Sioux Falls was asked for half the amount and has subscribed \$110,000.

A threatening calamity in the Church General Hospital, Wuchang, China, has been avoided through the kindness of Bishop White of the Canadian diocese of Honan. One of the staff has been perilously near a breakdown from overwork. No help seemed to be in sight when Bishop White offered the services of one of his missionary nurses for six months, the Canadian Church continuing to pay her salary. The offer has been gratefully accepted.

James Robert Ammok, serving with the American forces in France, has been cited for the D. S. C. for carrying intelligence at the risk of his life. Ammok is an Igorot lad, educated at our mission at Bontoc, Phillipine Islands, one of the first boys to come under the influence of the late Reverend Walter Clapp, founder of the mission.

All over America men, women and children have been helping to build the new Saint Agne's School, Kyoto, Japan. And now at last the first new building is finished and has just received Dr. Wood on his tour of inspection. The first new building is the long-needed dormitory, bright and sunny, built in Japanese styles. It is two stories, built around two open courts which form charming little Japanese dining room in foreign style, with an excellently equipped Japanese kitchen adjoining, where the girls do their own washing. There is also a kitchen where foreign domestic science is taught, and a foreign drawing room, furnished entirely by the forty-four girls now in the dormitory, at a cost of one hundred yen.

Dr. James in writing of her need for nurses in the Church General Hospital, Wuchang, China, says: "After five years of struggle things have at last reached a hopeful point, it is as though they were balanced as a great weight upon a slippery slope. Miss Dexter takes about one-half of the whole responsibility in keeping them from sliding back down the hill, and Miss Dexter must go on a furlough by next August. No nurse but an exceptional one can take her place, for the situation is a difficult one which requires mature judgment and tact. We need new nurse badly to begin the study of the language preparatory to a long period of usefulness here."

Our Indian Minister's Son

Received the Word Carriers which you have sent and want to thank you for them. It is certainly a pleasure to get it and read of the news about Santee and the people around that place. I have started many letters telling of the experiences and different things that the Santee boys have gone through since we left, but at every attempt something happened which has prevent me from finishing it. However, we

have remembered all while we were in the thickest of the fight. Whenever we Santee boy get together our conversation would turn to words Santee and floks at home. Fortunately we were all in the 89th division and most all us in the 355th infantry. Eugene Rouillard, Francis Wabashaw and Wm Wabashaw are in the 2nd battalion. Mark Henry and John Campell were together in the 1st battalion, and I in the head quarters company. Carl Carson was in the 355th machine gun company. Silas Kitto was in the 354th Infantry of Co. C.

As you know we lost Silas in the St. Mihiel front, near Theacourt. He was killed while on a night patrol. He was shot in the right and left lungs by machine gun bullets. Carl Carson was wounded in the drive about half an hour after we went over the top near Fhrey, September the 12th Frances Wabashaw was gased on the 4th of August and left us before we started the drive at the St Mihiel. John Campell was wounded in the Argonne and mense front Eugene Rouillard his wound there also. Mark Henry, Wm Wabashaw, and I were the lucky ones. We were through both the big drives and never had a scratch. We had our share of it. Being on a detached service as liason man, I had the chance to go on the front lines keeping up telephone communications between companies, battalion, and regiment. Beside operating and running telephone lines, we were supposed to know all other liason such as semaphore, wireless, rockets, and pigeons so you see I wasn't to do much of the fighting but was supposed to keep up communication at all cost under shell fire and fighting. I had the chance to see real action and beaucoup experiences with machine gun and shell fire as well as gas and shrapnel. This is just a brief outline.

We have had many trying hours and hardships. Our minds have been broadened, our hearts and minds have learned many sad but important lessons. May we ever keep these lessons in our mind and find a place to work out our lessons. We have much to live up to now in order to prove ourselves worthy of these brave souls whose bodies are underneath the soil of France. We cannot go back home and play a two faced game. The war game has shown us to make a stand for truth in face of death. The American Indian has proven himself a worthy citizen in that he has done his part faithfully and with skill among his comrades.

We are coming home to work and carry out the work which we have started that of making the world a better place to live in. Thus with a broader mind and a larger heart we are coming home. May we prove ourselves worthy citizens of the United States as well as worthy soldiers of humanity and God.

PHILIP FRAZIER.

ANPAO KIN

REV. JOHN FLOCKHART, : } Iapi Kahniigapi
REV. WILLIAM HOLMES, : }

Anpao wotanin wowapi kin wi iyohi, wiya-wapi anpetu tokaheya eca wowapi toksu kin okna yewicakiciyapi ece.

Wi akenonpa (one year) eca kasapapi zaptan kajujupi kta.

Wi sakpena kinhan kasapapi nom sam okise kta.

Icupi sni itokab kdajujupi kta.

Money Order, Greenwood, S. D. on opetonpi qa hiyumakiyapi kta. Okihipi sni kinhan wowapi askape maqupi kta.

Tuwa wowapi kagin kta ca wowapi ska san-nina owa kta.

Opetonpi kta e wowapi hiyuyapi qais ed taku oyakapi kta cinpi qa hiyuyapi eca, wowapi ojuha akand deced owapi kta.

REV. JOHN FLOCKHART.